

Recommending the Hoffman Process to Your Clients

Guidelines for Mental Health Professionals

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Guidelines

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Guidelines for Professionals

The Hoffman Process (the Process) is a week-long residential experience of personal growth and transformation. Having been developed and refined over a period of more than 45 years, the Process has been shown to produce important positive therapeutic benefits for students. Many therapists have found the Process to be a useful adjunct to their therapeutic work with clients.

The Hoffman Process addresses the whole person (spiritual/emotional/intellectual/physical) to produce rapid emotional healing and spiritual growth. It is based upon the recognition that the persistent negative behaviors, moods, and attitudes of adulthood have their roots in the experiences and conditioning of childhood. Until this conditioning is understood and resolved, it continues to undermine our adult lives and activities. The Hoffman Process was designed to heal and transform these negative, self-defeating patterns and bring about a powerful realignment, balancing, and integration of the four fundamental dimensions of our being: body, emotions, intellect, and spirit. The center of gravity of one's being shifts from a fear-based (or anger-based) personality toward a love-based integral self.

The Process uses a unique combination of proven techniques, including self-inquiry, guided visualization, journaling, and cathartic work. During the week, students are led through a carefully structured sequence of powerful experiences that enable them to discover, isolate, and resolve negative conditioning and recover their natural self-confidence and self-esteem. Students also experience spiritual healing and renewal.

The Process takes place in a safe and supportive environment with skillful teachers who guide students through the many stages of the work: first, the awareness of pain, resentment, and anger; and then to deeper understanding of self and others, compassion, and forgiveness. While conducted in a group setting, this is essentially an individual, inner journey that is accelerated and supported by the group energy.

Students experience personal growth that is accelerated by learning from one another as they are exposed to the universality of human experience. When they witness each other's experiences and growth, they learn about their own projections and transference.

The following are some of the benefits and results from the Hoffman Process:

- Students are provided with a variety of experiences that effect insights into the dynamics of their repetitive, self-defeating behavior patterns and belief systems
- Students acquire an understanding of the causes of those patterns and become aware of behavioral choices
- Students experience and understand the underlying causes of pervasive anger and experience significant reduction in anger
- Students experience profound changes that are caused by the development of self-observation skills
- Students develop a greater ability to appropriately trust self and others and become more open-hearted and empathic
- Students who have felt "stuck" in their lives develop a greater capacity to function creatively at work and live from a greater sense of personal responsibility
- Students also experience the connection to their personal foundation, their deeper essence, and the spiritual dimension of experience

The overall results from experiencing the Hoffman Process are the reduction of maladaptive coping strategies, stress, anger, anxiety and depression, accompanied by an increase in the capacity to experience joy and love.

The Process can be beneficial for couples who are in therapy and who, along with their interpersonal work, need more insight into their own individual patterns, or who have issues involving anger and/or impulse control.

We have outlined some of the common concerns and frequently asked questions of psychotherapists, somatic therapists, consultants, coaches, and other healing professionals who wish to recommend the Hoffman Process to their clients. These materials are organized into four sections:

Pre-Process Assessment, and Recommending the Hoffman Process to Clients

Hoffman Process Participation

Post-Process Follow-Up and Continuation of Therapy

Hoffman Institute Graduate Programs

Pre-Process Assessment, and Recommending the Hoffman Process to Clients

We understand that recommending the Hoffman Process to a client, even when completely consistent with long-term therapeutic goals, is a significant step that requires forethought, careful planning and, occasionally, consultation with the Hoffman Institute. We have assembled this guide to assist you in making recommendations that are successful for you and your client.

The following are some of the common concerns that may arise when a therapist recommends the Process to current clients.

What are the possible therapeutic benefits for my clients?

How can taking the Hoffman Process support the therapy process?

Therapists whose clients have participated in the Process have reported increases in the healing process. They also report that clients become more self-aware and accessible to the potential in their individual therapy.

Therapists report that clients, upon returning from the Process, have less resistance and defensiveness in exploring conflicted intrapsychic processes and object relations.

They are also more able to explore transference relationships. Clients often experience an increased capacity to benefit from the therapy process. Overall, individuals feel more mature, safe, and competent.

Who should you recommend?

The Hoffman Process is well suited for functioning individuals looking for rapid change and personal growth in an intensive group setting. It is also appropriate for clients who need to explore the reasons they are resistant to change.

Identifying someone who can benefit from the Process involves not only your assessment that the Process could benefit the person, but also that he/she has sufficient ego strength to do the work. We consider it crucial that the individual self-identifies as being ready for the Process. It is our experience that the person who makes his or her own decision to take the Process is making another choice toward his/her healing and growth.

The Hoffman Process is not recommended for individuals who are participating primarily because someone else believes they need it. It is designed for people who come to believe it is “right” for them and who are willing to make the personal commitment to act on their own behalf to effect personal change.

Individuals who were adopted at birth or early childhood usually experience deep understanding and release of the negative legacies from their birth parents, as well as from their adoptive parents. Individuals whose parents divorced when they were children especially gain important insights into their issues regarding committed relationships, intimacy, and parenting issues.

When is it appropriate to recommend the Hoffman Process?

We work collaboratively with therapists whose clients enroll in the Process during various stages in the therapeutic relationship. Your clinical judgement and intuition are strong indicators for client readiness.

In our experience, once trust has been established between therapist and client, here are some typical considerations that indicate Process appropriateness:

- Client would benefit from a safe, enclosed group environment to do experiential work
- Client is aware of deep-seated, pervasive anger
- Client is aware of his/her pain but may be resistant to change
- Client speaks of recurring, self-sabotaging patterns of behavior, feeling, and thinking
- Client wants to focus on how family-of-origin imprints affect current relationships
- Client is looking for spirituality or wants to deepen the spiritual dimension as an aspect of the therapeutic process
- Client is questioning life purpose, seeking greater connection to intuition, and/or is seeking direction or meaning
- Client is at an impasse and is without inspiration in therapy, career, or relationship

Which clients should be carefully evaluated before being recommended?

Following are some issues that would need careful examination. These are not necessarily reasons to exclude your client from participating, but we must work closely and responsibly with you to assure that the Process will actually be of assistance.

Anyone with the following histories or issues requires careful collaborative evaluation:

- Recent suicidality
- Psychosis or spontaneous altered states
- DID (MPD) – Dissociative Identity Disorder
- History of Dissociate Flashbacks
- Bipolar Disorder or Manic Depression Disorder
- Severe sleep disorder
- Active current addiction

- Serious eating disorders
- Thought disorders (OCD)
- Conversion disorder
- Violent criminality
- Borderline Personality Disorder
- Major depression

We have occasionally seen individuals who have had some of the above issues in their history derive benefit from the Process. However, every such individual requires collaborative evaluation and assessment, realistic expectations, and careful preparation and monitoring. For example, a person diagnosed as bipolar, whose symptoms are controlled by medications, is likely to make more progress on depression than on mania. On the other hand, participation would not be beneficial for a person who is experiencing a major depression and is not currently functioning at a level that would allow him/her to complete the pre-Process work and actively engage in the work of the Hoffman Process. It is diagnostically inappropriate for an individual to take the Process who cannot complete the pre-Process work.

Often, events in a client's life create a sense of urgency. Life changes and transitions can be powerful motivations to change, and these are very often reasons to take the Hoffman Process and anticipate very positive results. Sometimes, however, people in the midst of crisis are too fragile, or their lives too disrupted, to take on the rigors of the Process.

The Process is a program of deep emotional education requiring sustained focus and energy. In considering recommending the Process, it may also be important to assess the level of family and/or professional support to which your client will be returning after completing the Hoffman Process.

When your client participates in the Process, it may be important to his/her progress for the Institute to know from you, or for you to later know from us, certain kinds of information about your client. Such an exchange may be initiated by you or by the Institute. You and your client should discuss your mutual willingness for this to occur if deemed useful by either party before or after the Process has been completed. The Institute can provide the release documents.

If you have specific concerns or questions about the appropriateness of the Hoffman Process for a client, we are available to consult with you to assess his/her readiness. Those of you who have had clients attend know from direct experience that the teachers are highly trained and operate with the highest ethical standards. Once the course

begins, each participant receives careful discerning attention throughout the week. In the unlikely event that a participant has difficulty and should not continue in the Process, we will work with you and create a responsible transition.

Medications – if your client is using:

- a) a major tranquilizer (i.e. Xanax, Haldol®, Mellaril®, etc.), please call the Institute to discuss whether or not this program is appropriate for your client
- b) a mood stabilizer (i.e. lithium, Tegretal®, etc.), we require that he/she take the medication as prescribed during the Process
- c) an antidepressant (i.e. Prozac®, Lexapro, Wellbutrin, Zoloft®, etc.), we recommend that he/she continue taking it during the Process
- d) a minor tranquilizer or sedative hypnotic (i.e. Valium®, Xanax®, etc.), we prefer that he/she not take it during the week of the Process. If you believe that this could pose a problem, please call us to discuss an exception.

Do I assume increased liability?

We require that each participant take full personal responsibility for his/her choice to participate. Nevertheless, any time a professional makes a recommendation under the auspices of his/her therapeutic relationship, liability may increase. We adhere to the highest ethical standards and our teachers are skillful and practice the highest professional standards of behavior.

How to recommend the Hoffman Process to a client

Our staff is trained to provide appropriate assistance to facilitate your client's entry into the work of the Process. We are also happy to speak with you prior to your recommending it to a client. It is often helpful to discuss any concerns you may have in advance.

You can simply pass our materials to your client and recommend they call us when they are ready to explore the opportunity further (call 800/506-5253 for materials). Your client may find it convenient to visit our website, www.hoffmaninstitute.org. We know that regardless of the power of your recommendation, people take the Hoffman Process at the time that is appropriate for them. Therefore, we will not pressure anyone or make unsolicited telephone calls. Once your client has indicated that he/she wants to participate, we encourage him/her to enroll, knowing from experience that the decision is an individual consideration and a person must be given space to do so.

Process Participation: What Happens Once My Client Is Enrolled?

Once your client is enrolled, our staff is available (by phone, fax, and email) for any questions or concerns that may arise. We will provide our standard Physician/Therapist Release Form to facilitate your support for your client to attend the Process.

After enrollment and prior to Process participation, the focus of your sessions may turn somewhat toward the specific inquiries of the pre-Process work. Depending on your client's issues, it may be appropriate for you to discuss the pre-Process work. Making connections between the client's present therapeutic issues and our unique understanding of the Negative Love Syndrome can be an important step in transitioning your client from the work you've done in therapy to the Process. (See enclosed brochure "A Path to Personal Freedom and Love.")

Clients who have an older sibling, usually four years older or more, should look to see if that older sibling was either a caregiver, an abuser, or protector of your client. Your client may need help in seeing how that sibling's "parenting" is alive in his/her adult life.

In general, we do not recommend directly assisting the client to fill out the pre-Process work. The adequate completion of the homework is one screening criterion we use to evaluate the readiness of an individual to participate.

Hoffman teachers are also available to discuss any aspect of your client's participation.

If you have not previously recommended clients to the Process, consultation with therapists who have had clients participate can usually be arranged by calling our office.

Design and structure of the Hoffman Process

A fundamental intention of the Hoffman Process is to increase self-confidence in participants. We believe that freeing oneself from the negative patterns learned in childhood facilitates a sense of trust in one's innate positive authority. The emergence of one's positive authority evidences itself as increased self-confidence, effectiveness, personal responsibility, and a reduction of dependency and blaming of self and others. To acquaint or reacquaint you with the structure of the Process, please call our office for more information – 800/506-5253.

Post-Process weekend

We recommend that participants spend the weekend after the Process on their own, away from their home life, friends, and work. This is a transition time between the support of teachers and classmates and returning to their daily life. However, students often stay in facilities near

other classmates and have meals together. There are a few assignments on that weekend that facilitate personal integration of the Process. We strongly recommend no alcohol on that weekend.

Post-Process Follow-Up and Continuation of Therapy

Those students whose therapist has completed the Process are generally enthusiastic about using their newly acquired Hoffman insights and tools and bringing their new awareness into therapy. Very often, pre-Process therapeutic goals are met in the Process and post-Process therapy provides an opportunity to create new goals, such as successfully integrating personal change into one's daily life and relationships.

We see the Hoffman Process as an adjunct to your work in therapy. You have the primary healing relationship with the individual; therefore, our post-Process instructions for your clients include directing them back to you. Returning to therapy can be a validation of the work done in the Process and an opportunity to move more deeply into therapeutic goals.

Additionally, participants often become more active in the healing of their personal community and typically see their therapist as an integral part of that healing, referring friends, family, and even fellow participants to their therapists. Therapists often find themselves part of a larger healing community, which helps expand their practice.

How to integrate the Quadrinity Model into your personal therapeutic style

Of course, your style is what the client is accustomed to and is the foundation of your relationship. You bring your own experience and interpretation of the Process to that relationship. There is no need to change. However, if you wish to augment your work by including some Process tools, we can be of assistance. Each Process participant receives a manual, "The Path of Integration," which outlines Process tools, terms and techniques, and a CD. Additionally, clinically licensed Hoffman teachers are available to consult with you to integrate any of the Process materials into your work.

Post-Process assessment and therapy

You know from your own experience, if you are a Process graduate, that the effect of the Hoffman Process is dramatic. Most likely your client will simply want to be heard and to share his/her experiences in the sessions immediately following the Process. It can also be helpful to ask questions that can bring the client's experience into therapeutic focus and at

the same time honor the new things they've learned in the Process. The following are some questions and ideas you might consider using to assess your client's progress and determine future therapy options:

- From your experience in the Hoffman Process, what are the most distressing negative traits you learned from your Mother? From your Father? From your surrogate(s)?
- Did you discover new ways that your Mother, Father, and/or surrogate(s) influenced your attitudes, moods, and behavior? How did these affect your life?
- What was your experience of the cathartic sessions with your Mother? Father?
- How did you feel afterwards? What did you learn from that?
- What did you learn about the negative impact of parental patterns regarding your intimate relationships, parenting, work, health, and spirituality?
- Tell me about your intuitive dialogue with your parents? What did you learn from each of them? How did you feel about that work?
- How do you experience yourself after having done the Process?
- What is your sense now of the importance of play and recreation in your life?
- What was your experience of subduing your Dark Side? (Regarding the Dark Side, you might ask: "What is your Dark Side?" The Hoffman Process understanding is that the Dark Side is the composite power of our negative patterns that have accumulated and affect our behavior.)
- How do you feel about your overall experience?
- What is new about your vision for your life?
- How do you feel about your parents now?
- How do you feel about yourself now?
- What are your 25 worst patterns (each) from Mother, Father, Surrogate(s)? Are you having difficulty with any of them?
- Have you given thought to developing a plan for implementing your changes into your life, including the development of a set of practices and pursuit of new interests (i.e.: your "vision for your life)?

Post-Process challenges

Naturally, as we face the challenge of integrating changes into day-to-day life, things do not always go as smoothly as we'd like. Using one's newfound skills

from the Process can provide wonderful opportunities for further growth. Here is a list of some of the possible "setbacks" your client might encounter:

- Transitional disillusionment, coming down from a peak experience
- Grief: there may be ungrieved losses that it's now possible to experience ("I never had a childhood"). This may seem like depression, but we suggest first exploring grief.
- Abandonment depression – experiencing resistance to activating fully
- Separation from Hoffman classmates or the losses resulting from ending old friendships that are no longer suitable
- Facing major life changes/transitions (after the Process, the divorce is still happening, debts are still there, etc.)
- Isolating oneself instead of engaging with others
- Starting over, "My life has got to change"
- Setting self up to be the hero of the family by psychoanalyzing everyone, or pointing out what are perceived to be their faults
- A sense of manipulation from the family system or from a spouse who attempts to undermine personal changes

Finally, we recommend that you emphasize that the first month or so is not a good time to make new radical life decisions, including starting any new intimate or sexual relationships. It's important to experience the difference a "new you" makes in the previously troubled situation before quitting a job, starting or ending a relationship, etc.

Although these potential post-Process challenges are mentioned during the week, we want you to have this list of graduate support programs in hand to best serve your clients.

Hoffman Institute Graduate Programs

Q² Intensive: The Hoffman Institute offers a three-day residential program several times each year in various locations. The Q² offers a remarkable opportunity to refresh one's Process and focus on specific areas of concern.

InnerWork for Leaders-Authentically Leading Your Life: This three-day residential workshop offers the sacred space to do the deep inner work of claiming one's wholeness and vision at a powerful new level.

Teleclasses: Our live teleclasses are a great way for graduates to stay connected to their Process, use the tools, and have a Light experience.

Graduate Refreshers: Each Graduate Refresher is a powerful, day-long course that is facilitated by a Hoffman teacher, and focuses on topics of particular interest and benefit to Process graduates.

Graduate Community: The Hoffman Institute is currently providing graduate groups in various cities. In most cases, graduates organize the groups and provide Institute-approved leadership among local graduates. These community groups follow curricula provided by the Institute for exercises, visualizations, etc.

Coaching: The Hoffman Institute offers various post-Process coaching sessions to graduates. All Hoffman coaching is done with a certified Hoffman Life Coach/teacher.

Individual Sessions – Flexible, one-to-one telephone sessions wherein Process tools are used to help identify patterns, vicious cycles, and other dynamics and ways to resolve situations and continue the Process work are suggested.

Focused Discovery – A structured, three-part program to achieve fast, effective results in one of four areas – relationship with self and others; work and career development; body, health, and vitality; and spirituality, presence, and creativity.

Adventure of Life – A structured, personalized program that includes 10 hours of telephone coaching and the three-day Q² Intensive. Goals are identified and structure is created to help the Process graduate achieve them.

InnerWork for Leaders-Authentically Leading Your Life Coaching – A personalized program, including 12 hours of telephone coaching and the three-day InnerWork for Leaders onsite course. This coaching program is designed to expand and integrate emotional and spiritual intelligences, and bring forth greater wholeness and joy.

Relationship Intensive: An in-person intensive with a Hoffman teacher. This intensive is effective for people in an intimate relationship, business partners, co-workers, and other people who have a relationship of any kind that needs support. All participants must be Hoffman graduates.

A note about the following Summaries: *Previously, the Hoffman Process was known as the Hoffman Quadrinity Process. The Hoffman Process also used to be eight days long, but since December 2013, it has been updated to incorporate the latest research on brain plasticity, neuroscience, and personal growth. The Hoffman Process is now a week long. Any use of Quadrinity Process or eight-day Process refers to the terms in existence at the time of that particular research study.*

Summary of Research Findings on the Hoffman Process

Introduction

We believe that scientific study is an important responsibility in accounting for the benefits offered to the public by the Hoffman Quadrinity Process. Research findings also have assisted us in strengthening and extending the value of our approach to helping people change recurrent unwanted patterns in their lifestyles. In the following pages you will find summaries of four research studies spanning 20 years.

- A. University of California Grant Research Study. 2003.** In the spring and summer of 2003, Professors Michael R. Levenson and Carolyn M. Aldwin of the University of California at Davis presented the findings of their three-year grant research study of the Hoffman Quadrinity Process. Briefly stated, the researchers found that participants in the Hoffman Quadrinity Process experienced significant and lasting reductions in negative affect (depression, anxiety, interpersonal sensitivity, hostility, and obsessive-compulsive disorder), coupled with significant and lasting increases in positive affect (emotional intelligence, life satisfaction, spiritual experience, mastery, empathy, and forgiveness). Process participants were also found to have significantly increased physical energy and vitality.
- B. The Windhausen Study. 1995–1997.** The German psychologist Christiane Windhausen engaged in a comparative study of the results of group therapy in a hospital setting with the eight-day Hoffman Quadrinity Process. Using a number of psychological tests, it was demonstrated that positive changes of the Quadrinity Process participants were significantly greater than the changes in the participants in the three-month group hospital program.
- C. The Candate Study. 1991.** A study involving 31 individuals was conducted by Alison Candate, M.F.C.C. Rather than measuring personal change, Candate's research study was directed at clients' self-reported perceptions of change and value. The Candate Study statistically reflects the responses and reactions that people have to participating in the Hoffman Quadrinity Process.
- D. The Caldwell Report. 1983–1985.** A comprehensive scientific research study was conducted by Alex B. Caldwell, Ph.D., and Curtis S. Hileman, Ph.D., on 58 participants of the Process from 1983 to 1985. It should be noted that at the time of this study the format of the Process was rather different from what it is today (two 3-hour sessions per week for 13 weeks versus the present eight-day residential intensive). The content, however, was essentially the same as what is offered today. (Of course, there have been numerous refinements and improvements in the past 20 years.)

A. University of California Grant Research Study (2003)

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In the summer of 1999, the preliminary research proposal was designed and submitted by Drs. Michael R. Levenson and Carolyn M. Aldwin, two widely published researchers at the University of California at Davis, to the Human Subjects Committee at the University of California at Davis. Grant funds were received by the UCD Regents. The green light was given to proceed with the research and the first confidential mailing of future participants and control groups was sent out. The sample pool of subjects included 142 individuals who were enrolled to participate in the Hoffman Process, and a control group

of 95 individuals who were interested in taking the Hoffman Process but had no plans to participate in the near future. Finally, 99 agreed to be in the study, and 47 agreed to be the controls. The last data were gathered in October of 2002. The analysis of the data was complete by the spring of 2003 and Drs. Aldwin and Levenson presented their research findings at the following professional conferences during that year: The Society for Research in Adult Development, The Western Psychological Conference, and the American Psychological Association National Convention. A submission for publication of the study in a peer-reviewed journal has been made.

What Were the Researchers Interested in Measuring?

The researchers measured three categories of variables:

(1) negative affect; (2) positive affect; and (3) health and well being.

(1) **Negative affect** measures included testing and reports on Depression, Anxiety, Interpersonal Sensitivity, Hostility, and Obsessive-Compulsive Disorder.

(2) **Positive affect** measures included testing on Empathy, Forgiveness, Emotional Intelligence, Mastery, Religious Experience, and Life Satisfaction.

(3) **Health and well-being** measures included testing of Physical Health Variables, Childhood Stress, and reports of Physical and Emotional Abuse.

What Psychological Tests Were Used to Examine Negative Affect, Positive Affect, and Health and Well-Being?

The Beck Depression Inventory (BDI, Beck, 1967; Beck, Steer & Brown, 1996) was used to help determine the level or severity of depressive reports. This tool is one of the most utilized research and clinical tools to assess depression in the United States today. The Brief Symptom Inventory (BSI, Derogatis & Meliseratos, 1983) was used to assess psychological symptoms including depression, anxiety, obsessive-compulsive disorder, interpersonal sensitivity, and hostility. The Fantasy-Empathy Scale (Stotland et al., 1978) is a well-known scale to assess empathy. The Forgiveness Scale (Wade, 1989) was used to determine how easily respondents were able to allow faults and flaws in real life examples to adversely affect their judgment. The Emotional Intelligence Scale (Schutte et al., 1998) assesses the subject's understanding of their own emotions and those of others. The Mastery Scale (Ryff & Heincke, 1983) was used to determine an individual's sense of control. The Religious Experiences Scale (Hills & Argyle, 1998) measures spiritual experience, and is a non-denominational measure. The test items focus on the frequency of specified affective and cognitive states. Andrews & Withey, (1978) developed a test for Life Satisfaction, with specific life domains and relationships including children, jobs, marriage, friends, coworkers, parents, and siblings. Ware's (1993) short form version of the Medical Outcomes Study, the SF-36, was administered to the participants. It included measures of Physical and Emotional Functioning. Energy/vitality, Mental Health and Social Functioning were assessed. The Childhood Experiences Scale (CES; Aldwin, Cupertino, Levenson, & Spiro 1998a,b) is a retrospective assessment instrument that probes for information on relationships, traumatic events, discipline, and achievement from ages 0 to 19.

What Kind of Analysis Was Used to Determine the Results of the Study?

Without giving extensive details of the analysis used in this study, we may say that the investigators used current and appropriate analytic methods for these data. Repeated measures MANOVAs, Mauchley's test of sphericity, and the Huynh-Feldt *F*. were computed. A more detailed description of the analysis can be found in the original publication.

How Well Do Participants Do in the Short Term?

For the negative affect measures, prior to the Hoffman Quadrinity Process, half of the participants were mildly to moderately depressed. **After the Process, none of the participants were depressed, not even mildly. Negative affect symptoms such as depression, anxiety, hostility, obsessive-compulsive as well as interpersonal sensitivity decreased with statistical significance.** The effect changes ranged from 1.45 SD to ranges near the 1.0 SD marker for the negative affect symptoms.

Positive affect measures increased with statistical significance. **Participants of the HP reported increases in life satisfaction, mastery, empathy, forgiveness, emotional intelligence, and spiritual experience.** The effect changes ranged from .30 SD for empathy to .83 SD for forgiveness.

All six of the general health and well-being variables also improved with statistical significance. **Respondents reported better physical, emotional and social functioning, and their ratings of their physical health, mental health, and energy increased significantly.** Mental health effect changes showed the highest increase. The effect change size ranged from (1.23) to (.30).

How Well Did the Participants Do One Year After the Process?

In terms of **negative affect**, the majority of the improvements remained after one year. Depression reports rose but the initial improvements remained at a statistically significant level. Nine of the 54, or 17% of the participants reported a mild to moderate level of depression. In the control group, 31.2% showed mild to moderate depression. Reductions in anxiety, interpersonal sensitivity, and obsessive-compulsive disorder subscales remained statistically significant after one year. After one year, the hostility and somatization subscales still showed reductions, but did not show statistical significance.

Positive affect measures remained statistically significant after one year. The largest improvement was seen for emotional intelligence in the first testing, which continued over the course of one year. Other positive affect measures such as life satisfaction, empathy, and spirituality showed a continued increase at lower levels.

The Health and Well-Being scales all improved. Five of the seven scales were significantly improved over the year. The most significant increases were in general health and in the energy / vitality scales.

How Do These Results of the HP Compare to Other Kinds of Interventions?

The results that Levenson, Aldwin and Yancura submitted for publication (2004) are robust and are helpful in coming to conclusions about the efficacy of the Hoffman Process. For example, **depression essentially disappears a week after the Process. After one year, depression is still significantly lower [(17%)] as compared to the control group [(31.2%)]. Other negative symptoms, such as anxiety, interpersonal sensitivity, and obsessive-compulsive symptoms also show significant decreases in the short term and maintain those changes after one year.**

The 17% relapse rate for depression for the HP participants is low, as compared to other treatment modalities. The researchers cite Gloaguen et al. (1998) as reporting relapse rates for antidepressant therapy ranging from 18% to as high as 82%. Cognitive therapies range from 12% to 46%. Therefore, in this author's view, the 8-day personal growth program has an excellent side effect for alleviating depression. Other unwanted negative symptoms such as anxiety, interpersonal sensitivity, and obsessive-compulsive disorder also show reduced symptomatology.

Importantly, it appears that *the literature does not describe any other programs or interventions that produce stronger and more lasting reductions in unwanted negative symptoms.* What makes this study unique is that *there are also simultaneous and lasting increases in positive attributes such as emotional intelligence, spirituality, forgiveness, empathy, and physical energy and vitality.* Again, there is no literature that describes any treatment or intervention that has the combined effect of decreasing negative affect, while increasing positive affect. Further research may clarify to what degree other interventions would have similar results.

Concluding Remarks:

The Hoffman Quadrinity Process is a relatively short-term intervention, taking (a week). When looking at mild to moderate depression, it appears to produce at least as good or better results than other programs, therapies or medications. In addition, positive long-lasting benefits result, including increased emotional intelligence, spirituality, forgiveness, empathy, and physical energy and vitality. These research findings indicate that the overall changes available to a participant are, by any standard, quite remarkable. Upon reflection of this latest research, the Hoffman Process is, in this author's mind, a reasonable choice for the discriminating consumer. Participants of the Process can reasonably expect good results, given this UCD research.

People who are seeking to find a growth program that emphasizes positive affect change, but wonder about its overall helpfulness, may be encouraged to know that increases in forgiveness are associated with better mental and physical health (Worthington et al., 2001). Further study on the Hoffman Quadrinity Process can help determine the relationship between positive changes experienced in the Process and the impact on physical health, effective relationship styles, the ability to self-motivate, and the ability to create and perform optimally.

There is a continuing demand for programs that provide results and for research that demonstrates that they work. Organizations around the globe are experiencing these demands, and are increasingly seeking interventions that are more evidence-based, having research data to support their choices. The discussed research provides such evidence for the Hoffman Quadrinity Process. Such research goes beyond the testimonials of past participants or present advocates, and has a life of its own.

~ Ron Meister, Ph.D.

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B. The Windhausen Study (1997): Changing Self Perceptions

A controlled efficacy study of the Quadrinity Process

By Christiane Windhausen – Muenster University, Germany

A Synopsis of the Windhausen Dissertation Research, 1998 by Ron Meister, Ph.D.

Methodology and Analysis Commentary by Michael R. Levenson, Ph.D., and Carolyn M. Aldwin, Ph.D.

Introduction

The opportunity for good scientific research in an academic environment concerning clinical issues and group therapy has been effectively realized by the German psychologist Christiane Windhausen. From 1995 to 1997, while at the Muenster University, she showed an interest in the benefits of the Quadrinity

Process and was able to marshal support for her research idea in the form of a dissertation study at her graduate school. Using a number of psychological tests, she successfully compared the results of group therapy in a hospital setting versus the eight-day Quadrinity Process training at the Hoffman Institute–Dusseldorf. Her aim was to clarify what benefits, if any, may be derived from the Quadrinity Process.

This German dissertation research study by Christiane Windhausen, titled “Changing Self Perceptions: A controlled efficacy study of the Quadrinity Process” (“Veraenderte Selbst-Bilder: Eine kontrollierte Effektivitaetsstudie mit Katamnese zum Quadrinity Prozess”), was completed by January 1997 at the Westfaelische Wilhelms-Universitaet, Muenster, Germany.

“As a clinician and consultant, it has been with some satisfaction that I have been able to review this dissertation. In the following pages, I will attempt to follow the spirit of her dissertation, but will not replicate some of the more complex research details of her 156-page dissertation. Those of you wishing to read the complete dissertation in German may contact the Hoffman Institute in order to obtain a copy.”
~ Ron Meister, Ph.D.

Executive Summary

The theme and purpose of the Windhausen study was to examine the effectiveness of the Quadrinity Process. On a pragmatic level, Windhausen was also concerned with the quality assurance regulations of German health laws, which require efficacy studies in order for specific therapies to be legally accepted as treatment modalities. Her dissertation therefore serves as a personal, professional, legal, and scholarly endeavor to clarify a number of hypotheses. She enumerated a number of hypotheses.

The hypotheses:

- 1) The Quadrinity Process offers long-term changes.
- 2) In the examination of the two groups, the effects of the eight-day Quadrinity Process are larger and more stable than those of the three-month clinical therapy control group.
- 3) The therapeutic results of the Quadrinity Process show themselves in the following dimensions:
 - a) reduction of reported symptomatology;
 - b) increased self-worth and self-acceptance;
 - c) increased self-assurance;
 - d) development of emotional competence (self-awareness, growth potential, ability to overcome problems, ability to deal with changes, consciousness of responsibility, etc.);
 - e) increased ability to deal with life circumstances;
 - f) the movement of self-perception toward a picture of the desired ideal.

These hypotheses were measured by a number of paper and pencil tests. The majority of the tests are in the German language and authorship, however a translated SCL 90-R, a test of American origin, was also included. The tests, which took approximately 1.5 hours to complete, were administered to an n=56 of Quadrinity Process students and the selected patients with an n=22 at the hospital clinic. These tests were repeated immediately after treatment and again at three and six months after treatment. A further probe of the results for the Quadrinity Process students was repeated 12 months post-treatment.

The results were robust. Measures showed statistically significant results over a one-year period. For instance, among the many documented changes, the scores of the *Frankfurter Selbstkonzeptskalen*, a self-concept scale, rose significantly and remained stable. Other significant changes include changes to the *Problembewaeltigung* and the *Verhaltens-und die Allgemeine Selbstwert-schaetzung* scales, which address problem solving, relationships, and general self-worth and judgment scales. All told, the changes in the Quadrinity Process participants were significantly greater than the changes in the three-month group therapy clinic program participants.

The Symptom Checklist 90 Revised (SCL 90-R), a list of 90 questions concerning medical symptoms, was included in the study. Depressive symptoms, for instance, were significantly reduced after participation in the Quadrinity Process. The reduction of fear was one of the most important results in

the *Unsicherheitsfragebogen Confidence* questionnaire. In the total of 38 scales, 11 of those scales showed significant statistical differences for those who took the Quadrinity Process. These scales concerned themselves with self-worth, self-assurance, empathy, and capacity for consensus.

In all, the dissertation results are encouraging. Windhausen comes to the conclusion that the Quadrinity Process is highly effective. She finds the changes to be positive, stable, and long-term.

A 17-page English summary of the entire 156-page study is available from the Hoffman Institute Foundation.

Ron Meister, Ph.D., is the Chairman of the Hoffman Institute Research Board. As a California Licensed Psychologist, he has extensive consultative experience with individuals, couples, families, physicians, and organizations. His specialty areas include Personality Disorders/Research, Individual and Couples Therapy, and Forensic/Neurological Psychology. Dr. Meister currently teaches psychology at Golden Gate University.

Michael R. Levenson, Ph.D., is an associate professor in Human Development & Family Sciences, and Carolyn M. Aldwin, Ph.D., is department chair in Human Development & Family Sciences.

C. The Candate Study (1991)

As part of her graduate studies at JFK University in 1991, Alison Candate, M.F.C.C. (intern), conducted a survey of 31 randomly selected individuals who took the Hoffman Quadrinity Process (HP) between the years 1985 and 1991. The survey set out to study what gains the HP could provide for its graduates after they left the eight-day environment.

There was a wide range in the sampling of income and education, which means that factors other than educational level or financial ability have significance when measuring the degree of satisfaction as perceived by these graduates of the HP. Similarly, the study also found that age, gender, marital status, previous therapy, previous human potential experience, or even how recently they had attended the HP, were not determining factors in graduates' perceptions of value.

In her study, Candate concludes: **"The HP clearly fosters enhanced feelings of responsibility and control, and increased self-liking and self-acceptance."**

Here are representative excerpts from that study:

Perception of Change

Percentage answering "Very True" or "Generally True"

- 100% I like and accept myself more after the Process than before.
- 97% The Process helped me appreciate the value of other people and my relationships with them.
- 97% After the Process, I experience feelings of enjoyment, happiness, playfulness, and pleasure more frequently than before the course.
- 97% The Process enabled me to open up more – to relate more intimately with others.
- 97% The teaching staff handled potentially difficult situations well.
- 100% During the Process, I frequently experienced feelings of peace and serenity.
- 91% The Process enhanced my feelings of personal responsibility and allowed me to feel in control of my life.
- 88% The Process enhanced my work so that I feel less stress.
- 90% The Process enhanced my relationship with my children (computed if applicable).
- 92% The Process enhanced my relationship with my spouse/significant other (computed if applicable).
- 97% The Process enhanced my relationship with my parents.

Value of the Program

- 97% The Quadrinity Process was one of the most valuable experiences I ever had.
- 97% I would certainly recommend the Quadrinity Process to friends, co-workers, or family members.

91% The Quadrinity Process was worth much more or somewhat more than the cost. (Note: the other 9% said the value was about equal to the cost.)

D. The Caldwell Report (1985)

In order to assess the effectiveness of the Hoffman approach as impartially as possible, we consulted two experts in the field of psychological research. Dr. Alex B. Caldwell and Dr. Curtis S. Hileman worked together in conducting detailed evaluations of psychological test data provided by our clients and statistically analyzing the results. Their primary interest was in examining differences in important areas of psychological well being between the time that people began the Process and the point at which they completed it thirteen weeks later.

To study these matters, over a three-year period they randomly selected 58 clients to complete the Minnesota Multiphasic Personality Inventory (the MMPI) – once when people initially decided to take the Process and then again at the end of the program. MMPI profiles were then rated by the two clinicians on 11 dimensions of mental health, which the researchers believe to be central to healthy adjustment. Notably, the MMPI is one of the most respected tests for measuring the degree and nature of psychological difficulties and change. There was no control group for this study.

It should also be noted that as an important pre-requisite step in establishing the scientific reliability of the research findings, it was found that Drs. Caldwell and Hileman showed high agreement rates between each other in independent test interpretations, and each of these two MMPI authorities were highly consistent in repeated evaluations of the same respective tests.

On the whole, we believe that the findings of the Caldwell Report serve as a foundation for endorsing the value of what the Hoffman Quadrinity Process has to offer for those individuals who experience a need for personal change and are willing to risk an attempt at personal change. Although the research project was not designed to conclude that people who take the Hoffman Quadrinity Process will most assuredly find their way to a better life than those who decide to work things out on their own, the research findings do suggest that Hoffman Quadrinity Process participants make significant strides toward more satisfying and productive lives and that the Process is beneficial for increasing the rate with which such strides are made and the potential for a long-lasting effect in such gains.

In summarizing their study, Dr. Curt Hileman, one of the principal researchers, stated:

“Overall, the research findings clearly indicate that clients showed considerable improvement for all 11 aspects of psychological well-being which were considered. In fact, many of the clients showed dramatic improvements. Perhaps most importantly, at the end of the 13 weeks test results tended to indicate significantly higher levels of global psychological adjustment. Also especially important, based on our perspective on basic factors which influence healthy development, individuals at the end of the Process had much more healthy attitudes toward their parents than they did when they first enrolled. In keeping with these patterns, clients showed stronger signs of accepting and valuing themselves, marked by a decrease in anxiety and depression symptoms. In terms of relating effectively with other people, the clients tended to be less distrustful and MMPI indications suggested that others were apt to view them as easier to talk to and be with at the end of the Process. Finally, pre- and post-Process changes suggested that, after the Quadrinity Process, individuals were in a better position to make constructive and forethoughtful personal decisions and were less likely to resort to alcohol or drugs as a means for coping with personal distress.”

Expert Opinions

The Hoffman Quadrinity Process is the most comprehensive, effective program for healing the wounds of childhood, letting go of negative behaviors, experiencing forgiveness and self-acceptance, and learning to function from the Spiritual Self that I have yet encountered.

~ **Joan Borysenko, Ph.D.**, Chair of the Hoffman Institute Professional Advisory Board, is also co-founder of the Mind-Body Institute at Harvard. The author of several best-selling books, including *Fried: Why You Burn Out and How to Revive* and the soon-to-be-released *The Plant Plus Diet Solution: Personalized Nutrition for Life*.

My experience in referring more than 90 clients during the past 10 years is that the Hoffman Quadrinity Process effectively removes impasses and enhances the velocity of healing. It produces rapid results that could take years of work in more traditional settings.

~ **Gary Lapid, M.D.**, Associate Clinical Professor of Psychiatry and Behavioral Science, Stanford University Medical Center

In my experience, only the Hoffman Quadrinity Process enables a person to change so deeply and permanently in such a brief time. I have referred some 60 people to it in the past 12 years.

~ **Joseph Downing, M.D.**, Psychiatry

The Hoffman Process is the most effective method I know for releasing your original pain and connecting deeply and joyously with your Soul. I recommend it without reservation.

~ **John Bradshaw**, best-selling author of *Creative Love, Homecoming, The Family, and Healing the Shame That Binds You*

The Hoffman Process brings forth spiritual leadership in a person. It made my spirituality come alive. I had all these wonderful spiritual thoughts, but I still had behaviors that were getting in my way. Through the Hoffman Process I actually brought my faith into my daily actions.

~ **Ken Blanchard, Ph.D.**, Chair, Blanchard Training and Development, Inc., author of the *One-Minute Manager* series

This was an experience more profoundly healing than I imagined possible.

~ **Susan Griffin**, Poet, leading feminist thinker, and author of *Woman and Nature: The Roaring Inside Her*

I have professionally referred some 15 individuals to the program, virtually all of whom are in high-level management positions, or are medical, legal, or other professionals. The results have been more than satisfactory. Participants have become more comfortable making decisions and have become clearer about the appropriate directions to pursue for self, employees, and their companies. I have observed markedly less stress, coupled with enhanced capacities to implement on the day-to-day demands of high stress work. More than clients simply reducing negativities, however, I have seen an almost universal, strongly positive motivation in these clients to expand their commitment to their chosen areas of expertise and creativity. I definitely consider the Hoffman Quadrinity Process to be highly cost effective.

~ **Deborah Hoffman, Ph.D.**, Madison Counseling Services (Wisconsin)

Since early 1990 I have referred numerous clients and friends to the Hoffman Process. I strongly recommend it to anyone who feels their life can be improved. It is a program of re-education in the most profound sense, from which I gained deeply both personally and professionally.

~ **W. R. McLeod, M.D.**, former Chair of the Department of Psychiatry, University of Auckland

I thought I was in touch with my spiritual self because I was a nun, but I really wasn't until I did this work. The Process helped me to renovate my inner sanctuary, open to spirit, and be more loving in my ministry.

~ **Sister Ann Moriarity, O.P.**, Dominican Order

This program enables executives and entrepreneurs to overcome the inevitable life patterns that stifle creativity and thwart business success. The Process more than improved my life, it literally changed it.

~ Michael Ray, Ph.D., Professor of Creativity and Innovation, Graduate School of Business, Stanford University, author of *Creativity in Business*

To date, over 40 of my clients have taken the Process, and I continue to be amazed by the improvements in their lives. The Process offers us the unique opportunity to resolve deep conflicts as we heal childhood wounds and discover our true capacity to enjoy life and relationships. Five of my clients have had lower blood pressure since their participation in the Process and several report greatly reduced incidents of minor illnesses, colds, headaches, back pains, etc. Those of us who are parents report feeling an improved quality to our parenting, which is often verified by our children, and the professionals report improvement in their job performance. The Process is a journey into ourselves that leads us to our higher potential and gives us tools to continue to develop and live up to that potential.

~ Paddy S. Welles, Ph.D., Marriage and Family Therapist

Our Advisory Board members are experts and educators in psychology, cognitive science, mind-body medicine, spirituality, and business management. They are all Hoffman graduates. Among them, they have sold over 20 million books and published over 100 peer-review research articles. They appear frequently in national media. Inspired by how the Hoffman Quadrinity Process has touched their work and their lives, they have become our “Wisdom Council.”

Some thoughts from Joan Borysenko, Chair of the Advisory Board:

“As a culture, we’re clearly at a crossroads. Every great teaching tells us to walk the path of loving kindness – the path of the heart, of true power, integrity, and courage. The question is how to do it. This is where the Hoffman Quadrinity Process comes in.

“When I took the Process, I felt my own, and all the other participants’, negative energy being transformed into love and compassion. It wasn’t just an intellectual or psychological change. I sensed some other kind of energy flowing through me – suddenly, the world became our larger family. That kind of divine energy works on a meta level and is a tremendously positive force for change and healing.

“That’s why I serve on the Hoffman Institute’s Advisory Board – because just a few committed souls can change the world. It’s a privilege to be connected with the Institute, and it’s all the more rewarding to be joined by such brilliant and gifted individuals as the other Advisory Board members.”

Joan Borysenko, Ph.D., Chair

Boulder, CO

Co-founder and former director of the Mind /Body Medical Institute at Harvard University and president of Mind /Body Health Sciences, Inc., Ms. Borysenko is an international authority on mind/body medicine. A lecturer and workshop leader and frequent guest on national television and radio, she is the author of numerous best-selling books, including: *Minding the Body, Mending the Mind; Guilt is the Teacher, Love is the Lesson; Fire in the Soul: A New Psychology of Spiritual Optimism; The Power of the Mind to Heal; A Woman’s Book of Life: The Biology, Psychology and Spirituality of the Feminine Lifecycle; Seven Paths to God: Ways of the Mystic; and Inner Peace for Busy People.*

Margot Anand

Larkspur, CA

Founder of Sky Dancing Tantra International and author of several internationally best selling books, including *The Art of Sexual Ecstasy, The Art of Sexual Magic*, and her latest, *The Art of Everyday Ecstasy, The Seven Tantric Keys for Bringing Passion, Spirit and Joy into Every Part of Your Life*, Ms. Anand is a native of France and was educated in psychology at the Sorbonne in Paris. She has also had extensive training in Gestalt therapy, Tantra yoga, bioenergetics, and meditation, and is a masterful workshop leader and teacher, appreciated for her ability to bring healing, lightness, fun, and passion to the role of sex and sensuality in our lives.

Ward Ashman, Ph.D.

Mountain View, CA

A licensed psychologist and management consultant specializing in personal and organizational evolution, Mr. Ashman was the founding director of Psychological Health Consultants in Bryn Mawr, PA before relocating to the Bay Area in 1992 to join the Human Technologies Group (now Centaur). He launched his solo consulting business in 1995. Mr. Ashman received his undergraduate degree (in psychology) from the University of Colorado at Boulder, his master’s degree (in counseling) from Santa Clara University and his doctorate in clinical psychology from Temple University.

Anat Baniel

Greenbrae, CA

A direct protégé of Dr. Moshe Feldenkrais, Ms. Baniel is an internationally known master practitioner and training teacher of the Feldenkrais method for movement, mind/body integration, and physical healing. She also conducts seminars for the public and runs a prevention and wellness program for the San Francisco Symphony. Clients travel from around the world to be treated by her. In her private practice, her special interest is working with infants and small children.

Ken Blanchard, Ph.D.

San Diego, CA

Chairman of Blanchard Training and Development, Inc., an International training company in Business Management. Ken is also a consultant and inspirational lecturer and author or co-author of 12 books, including *The One Minute Manager* series. He is also a visiting lecturer at Cornell University, where he also serves as Trustee Emeritus.

David Bork

Aspen, CO

Founder of the Aspen Family Business Institute, Mr. Bork has been a pioneer in the field of counseling family owned businesses for over 25 years. Integrating Family Systems Theory with sound business practice, he has had in-depth, long-term involvement with some 350 families in business. He has assisted them in charting their way through every imaginable family business situation. Mr. Bork is the author of *Family Business, Risky Business* and has been featured in *Fortune, The Wall Street Journal, Money, and Nation’s Business.*

Matthew Budd, M.D.

Boston, MA

Co-author with Larry Rothstein, Ed.D., of *You Are What You Say*, and architect of the first behavioral medicine department at the Harvard Community Health Plan, which was adopted by 29 HMOs nationwide. His work has been featured on NPR, in *The Wall Street Journal*, *The New York Times*, and medical literature.

Sonia Choquette, Ph.D.

Chicago, IL

A third-generation psychic practicing since she was 12 years old, Ms. Choquette studied Metaphysics at the University of Denver and at the Sorbonne. As a renowned psychic and spiritual counselor, she now concentrates on helping others develop their own psychic powers. Appearing regularly on television and radio, she is the author of many books, including *The Psychic Pathway*, *Your Heart's Desire: Creating the Life You Really Want*; *The Wise Child*; *The Diary of a Psychic*; and numerous audio editions.

Ken Druck, Ph.D.

San Diego, CA

Mr. Druck is a noted psychologist, business consultant, and author of *Secrets Men Keep*. He is the founder and executive director of the Jenna Druck Foundation in honor of his remarkable daughter Jenna, who, at age 21, was killed in an accident. The foundation's two programs, Families Helping Families and Young Women's Leadership, assist families who have experienced the death of a child and helps promote the development of undiscovered young women leaders.

Stewart Emery

Tiburon, CA

Entrepreneur, executive coach, and leader, Stewart is considered one of the fathers of the Human Potential Movement. In 1988, he and his wife Joan founded Belvedere Consultants, which serves senior executives in leading the spirit of their enterprises and maximizes the talent of their people. He is also a best-selling author and is a faculty member at San Diego Global University and JFK University.

Jean M. Halloran

Menlo Park, CA

Senior vice-president of human resources at Agilent Technologies since 1999, Gingie was the chair of the Hoffman Institute board of directors from 2009-2010.

Felipe A. Jain, M.D.

Los Angeles, CA

A graduate from Harvard Medical School with honors, Dr. Jain is currently training in the psychiatry research track of the UCLA Neuropsychiatric Hospital. A life-long meditator, he plans to specialize in the research and application of contemplative practices to treat various disorders and ailments.

Karen Leland

San Rafael, CA

Karen Leland is a partner in Sterling Consulting Group and the bestselling author of several business books, including *Watercooler Wisdom: How Smart People Prosper in the Face of Conflict, Pressure and Change*. She is a frequent contributor to multiple media outlets, such as *Women's Day*, *Self*, *The Los Angeles Times*, *Entrepreneur*, and Huffington Post.

Elizabeth Kapu'uwailani Lindsey, Ph.D.

Sausalito, CA

Elizabeth is an award-winning filmmaker, actress, author, and speaker, who holds a doctorate in cultural anthropology. The name Kapu'uwailani was given her by her Hawaiian elders, and means "the Heart of Heaven." She is the first female fellow at the National Geographic Society, where she spearheads initiatives to preserve Polynesian culture.

Paul M. Mazonson

Marble Head, MA

Paul M. Mazonson is President and CEO of Mazonson LLC, an insurance brokerage and risk management firm in Wakefield, Mass. He is a past president of the Hoffman board of directors and member of the board of trustees of Cohen Hillel Academy in Marblehead, Ma. In 2007 he was appointed to the board of trustees of Proctor Academy in Andover, NH. Also in 2007 he co-founded Marblehead Rowing Club AKA Rock n Row to promote the sport of recreational salt water rowing. He has actively integrated the Hoffman Process as a leadership development tool in his company and has been involved in developing The Leadership Path for the Institute.

William McLeod, M.D.

Melbourne, Australia

Former Chair of the Department of Psychiatry at University of New Zealand; International Fellow of the American Psychiatric Association; advisor to Bob Hoffman and the Quadrinity Process; private practice in Melbourne.

Hal Milton, M.S.

Napa, CA

Mr. Milton is a Unity minister who serves the Association of Unity Churches and other ministries as a process facilitator in conflict resolution. He has been trained extensively in body therapies, movement education, and Roling; is the creator of the STAR Performance Workshops; and the author of *Going Public: a Practical Guide for Developing Personal Charisma*. He is married to the Reverend Sonya Milton, the spiritual leader of Unity in the Napa Valley.

Claudio Naranjo, M.D.

Berkeley, CA

Educated in Chile and known in the U.S. as one of the early staff members at Esalen Institute, Mr. Naranjo has held teaching positions at the University of California at Berkeley, the California Institute of Integral Studies, and the Naropa Institute. During the last 10 years, he has been most active in training psychotherapists and educators in various Latin countries. He is a leading international authority on the enneagram and has authored numerous important books on consciousness including his recent, *The End of Patriarchy*. Mr. Naranjo has been associated with Bob Hoffman and the Quadrinity Process since 1972 and has made many important contributions to this work.

Marcelle Pick

Marcelle earned a BS in Nursing from the University of New Hampshire School of Nursing, a BA in Psychology from the University of New Hampshire, and her MS in Nursing from Boston College–Harvard Medical School. She is certified as an OB/GYN Nurse Practitioner and a Pediatric Nurse Practitioner, and is a member of the American Nurses Association, American Nurse Practitioner Association and American Holistic Nurses Association. Marcelle has served as Medical Advisor to *Healthy Living Magazine*, lectured on a variety of topics – including “Alternative Strategies to Healing” and “Body Image” – and appears regularly on television to discuss women’s health. Marcelle co-founded *Women to Women* in 1983 with a vision to change the way in which women’s healthcare is delivered. In her practice, Marcelle undertakes a holistic approach that not only treats illness, but also helps women make choices in their lives to prevent disease.

Bruce Price, M.D.

Belmont, MA

Dr. Price is Chief, Department of Neurology at McLean Hospital in Belmont, MA (www.mclean.harvard.edu/about/bios). As such he maintains the largest research program of any private psychiatric hospital in the world. Dr. Price is also Assistant Professor of Neurology, Harvard Medical School, teaching medical students, psychiatry, and neurology residents, and behavioral neurology/neural psychiatry and neuropsychology fellows. Dr. Price specializes in neuropsychiatry and cognitive behavior neurology and is interested in the relationship between disorders.

Michael L. Ray, Ph.D.

Palo Alto, CA

Professor of Creativity and Innovation at the Stanford University Graduate School of Business, Mr. Ray is the co-author of several books including *Creativity in Business*, *The Path of the Everyday Hero*, and *The Creative Spirit*. Widely known for his research on creativity, Mr. Ray has also been featured on national television programs, including “20/20” and the PBS series “The Creative Spirit.” Mr. Ray holds an endowed chair at Stanford, and his courses have been featured in *Time*, *Fortune*, and *The New York Times*.

Rabbi Zalman Schachter-Shalomi

Boulder, CO

Emeritus professor of Religious Studies at the Naropa Institute in Boulder, CO, Rabbi Zalman is the author of *From Aging to Saging*, the founder of the Spiritual Eldering Institute, and a national leader in the Jewish Renewal Movement.

Tony Schwartz

Bronx, NY

Founder and president of Resynch Inc., Mr Schwartz has spent 30 years studying, writing about, and teaching people how to change, grow, and perform more effectively in all dimensions or their lives. He is the author of four books including (with Jim Loehr) “**The Power of Full Engagement: Managing Energy Not Time Is the Key to High Performance, Health and Happiness**” (Simon & Schuster, 2003).

Marianne Stefancic, M.F.T. ATR-BC

San Rafael, CA

Marianne Haissman Stefancic is a Licensed Marriage and Family Therapist and Board Certified Art Therapist. She has been in clinical practice for over 25 years in San Rafael, CA. She is a Jungian and Family of Origin-oriented psychotherapist working with symptoms of anxiety, depression, grief, and relationship issues as opportunities for

personal growth and individuation. She has advanced training in the use of EMDR for healing of trauma. Her work is deeply rooted in spiritual practice, dream work, and identifying negative patterns that undermine our personal development. She is a specialist in couple's therapy, having taught and directed training programs for therapists, and is very effective in helping couples resolve negative repetitive, interactive patterns.

Eileen M. J. Sullivan, Ph.D.

Kentfield, CA

A psychotherapist in private practice, Ms. Sullivan-Leggett specializes in treatment of adults suffering from early childhood abuse and trauma. She obtained her graduate degree from the Gestalt Institute of San Francisco and recently completed her Ph.D.

Siavash Tabrizy, M.F.T., Ph.D.

Irvine, CA

A co-founder of the TLC Whole Health Center in Irvine, California, Mr. Tabrizy has practiced psychology for over 13 years. He has experience working with children, adolescents, adults, geriatrics, couples, and families, and has been the director of numerous inpatient and outpatient treatment programs. He has appeared on numerous television and radio programs and is the author of several published newspaper articles.

Barry Taylor, N.D.

Boston, MA

A Naturopathic physician, Dr. Taylor specializes in education about complementary and integrative medicine in a spiritual context. His programs, ranging from nutrition to psycho/spiritual healing, are offered through the New England Family Health Center, which he opened in 1980.

Lynne Twist

San Francisco, CA

Lynne Twist is a global social activist, fundraiser, speaker, and author who has raised millions of dollars for nonprofit organizations, and trained thousands of fundraisers to be more effective. She has spent more than three decades working for social transformation, including ending hunger, global sustainability, human rights, indigenous rights, empowering women and children, and promoting spirituality. An original staff member of The Hunger Project, Lynne served as its fundraising leader for 20 years. She and her husband started The Pachamama Alliance, which works to "preserve the rainforests by empowering the indigenous peoples who are its natural custodians." Lynne is the author of the best selling book *The Soul of Money* and the founder of the Soul of Money Institute. She has received numerous awards including being named a "Woman of Distinction" at the United Nations by the International Health Awareness Network for her work to end hunger, and the 2005 Humanitarian of the Year Award from Youth at Risk. Lynne is living in Ecuador in 2008 to further the work of The Pachamama Alliance.

Eric Utne

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Founder and former publisher of the *Utne Reader*.

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Author of *Healing for a Wounded Relationship* and co-author of *LIFEMATES: The Love Fitness Program for a Lasting Relationship*. Ms. Vettese is a skilled counselor, seminar leader, and teacher of spirituality, and has co-produced a number of best-selling audio programs including "Deep Relaxation," "Stop Smoking and Lose Weight," and "Healing Anxiety with Herbs." She is one of the founders of Enchanté, a publishing company designed to teach skills in emotional literacy to young children.

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Bettina is a psychotherapist and consultant who specializes in trauma and addictions. As well as several directorial positions at various treatment and counseling centers, she sits on a number of local advisory councils and committees in the Houston, TX area.

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Joel Appel

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In 2006, after selling his family business, Orange Glo International, to Church & Dwight, Joel founded "Launch-Pad," an umbrella company that brings new products, including the popular Fullbar and Brainetics, to market. Joel received his undergraduate degree, then joined The Quaker Oats Company, working his way up from marketing associate to brand manager. After earning his MBA, and with years of branding experience behind him, Joel turned his family's Orange Glo from a small brand into a huge multi-national business, positioned for sale. Joel is also a leading member of Young Presidents Organization (YPO).

Joan Belkin

Weston, MA

Board member for several educational, human rights, and health non-profits.

Steve Belkin

Weston, MA

Founder and chairman of the TransNational Group, a direct-response marketing and investment company with over \$200M in sales.

Liza Ingrasci, CEO

San Anselmo, CA

Liza received her B.A. in Developmental Psychology from University of North Carolina, Chapel Hill, in 1974. For the past 22 years, she has held executive positions in national seminar companies with responsibilities for both enrollment and alumni participation. She has been with the Hoffman Institute since 1990.

Raz Ingrasci

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Founder of the Hoffman Institute Foundation, a Hoffman Process teacher, and Chairman of the Board of Hoffman Institute International. He received a B.A. in Theatre from U.C. Berkeley in 1970. Raz is committed to creating opportunities for individuals to have freedom and access inner knowledge and wisdom. He has held key executive and training positions in seminar companies throughout his career. A friend of Bob Hoffman, founder of the Hoffman Process, Raz worked closely with him for eight years from 1989 until his death in 1997.

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Betsy Myers is an author and public speaker on Women's Issues. She is also a leadership expert who was a senior official in the Clinton Administration, and the president's adviser on women's issues. With an outstanding track record for strategically building and realigning organizations, in 2003 she joined Harvard's Kennedy School of Government, Center for Public Leadership as Executive Director. While there Betsy focused the Center's teaching and research around personal leadership and the fully integrated person. This culminated in the partnership with CPL and the Hoffman Institute. She most recently served as a senior adviser to Barack Obama during his presidential campaign.

Dick Simon

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President, RSI Holdings, a successful real estate business in the Boston Real Estate Market. He is also a serial entrepreneur who has built and led successful real estate development, hotel, high technology and import trading companies. Dick is the co-founder of the Young Presidents Organization (YPO) Peace Action Network and Chair of the World Presidents Organization (WPO) Peace Action Network. Dick is a member of the Clinton Global Initiatives, Ashoka Support Network and Aspen Institute. He is particularly interested in youth empowerment issues and is active in several organizations that further that cause.

The Quadrinity Process: A New Synthesis

A Monograph by Claudio Naranjo, M.D.

If one wanted to create a synthesis integrating psychodynamic, transpersonal, humanistic, and behavioristic ingredients in individual psychotherapies, one could hardly originate a better product than the Hoffman Quadrinity Process, a method that takes only eight days.

In the foreword to Bob Hoffman's *No One Is To Blame – Getting a Loving Divorce from Mom and Dad*¹, I say that "I am happy to believe that I have incurred some good karma by playing John the Baptist in this story." I referred to opening up the way for someone who had much to offer and to my having "baptized" his work with the then current name of "Fischer-Hoffman Process." The John the Baptist image also seemed particularly relevant in view of the Judeo-Christian spirit of Bob Hoffman's work.

Not only does the Quadrinity Process align itself with the central commandment of the Christian gospel to "love your neighbor as yourself and God above all things," but the way in which Hoffman goes about this therapeutic goal may be said to be an echo of the old Jewish institution of the fifth Commandment, enjoining us to love and honor our parents. I think it makes great sense to consider the love for our parents as a guarantee of and a barometer for mental health because it lays the ground for the love of oneself and then for others. It constitutes a most important piece of social engineering. With the rise of psychotherapy, however, a possibility has opened up for moving closer to traditional aspirations than mere ethical rules allowed.

The re-establishment of loving relationships with our parents is to the mere admonition to love them

as assistance in the reawakening of love is to mere indoctrination concerning the goodness of love.

When I now set out to write an introduction to this second book by Bob Hoffman, I feel put to a very different task than when I wrote the earlier Foreword. The present book is one through which the reader may become acquainted with the steps of the therapeutic procedure and is not only aimed at the lay public, but written in the hope that it may interest professional psychotherapists. Thus, whereas it was enough on occasion of *No One Is To Blame* to recommend the author and his book, in the present case I perceive my task as that of an ambassador or translator from the intuitive world (from which the Quadrinity Process sprang) into the academic world of scientific psychology. I feel, therefore, not so much in a John the Baptist role, but, resorting to another quasi-archetypal prototype, in that of Plato before Socrates.

Though proclaimed by the oracle of Delphi as the wisest man of his time, Socrates was not an intellectual. Neither did he write any books. All this was done by Plato, the theoretician and translator of Socrates to the world of the philosophers. Socrates' concern was that of urging and stimulating others to know themselves, and though he challenged faulty reasoning with reasoning, we always feel in the presence of a wisdom that transcends logical thinking, perhaps the inspiration of what he called his daimon. However momentous his influence may have been in the history of philosophy, he did not set out to formulate a theory of the cosmos, man, or the divine.

Psychotherapy in general may be said to be a highly Socratic art. It is, to begin with, an art more

Claudio Naranjo, M.D., was trained in Chile, the country of his birth, and received subsequent training in psychiatry, psychoanalysis, and Gestalt therapy. Earlier in his career, he was a Fulbright Visiting Scholar at Harvard. Later he carried out research on values as a Guggenheim Fellow at the Institute of Personality Assessment and Research at U.C. Berkeley. He was associate-in-residence in the early Esalen Institute and on the faculty of the California Institute of Transpersonal Psychology. Major published books include: *The One Quest*, *The Healing Journey*, *On the Psychology of Meditation* (co-author), and *Enneatype Structures*, *Self-Analysis for the Seeker*. Dr. Naranjo is also the author of numerous scholarly articles, including "Present-Centeredness: Technique, Prescription, and Ideal."

than a science, for however useful a theoretical understanding may be for therapeutic practice,² psychotherapy is a practice that cannot be properly conducted without intuition. There are therapists who are intuitive and rational at the same time, and whose vocation is (as frequently happens in medicine) both theoretical and philanthropic. Other therapists (and these might be properly called the “Socratic” types) are eminently men of intuition, whose specific talent lies in their perception of people and whose creativity manifests itself in the interpersonal situation.

Fritz Perls was one such Socratic psychotherapist. His genius lay in the therapeutic praxis, not in theory: He was a man of the spoken word more than a writer. (His early books were largely the works of friends and collaborators, while his legacy from later life consisted mostly in audio and videotapes of his work.) His reliance on intuition was so great that I have proposed to regard him as an embodiment or exemplar of a modern Western “neoshamanism.”

As I have been suggesting for years, what is called “transpersonal psychology” may be understood as the reflection in psychology of a cultural phenomenon that may be interpreted precisely as the rise of a new shamanism in the Western world. This new shamanism may be observed in the respiritualization of psychotherapy today, in a growing intuitionism, and a greater reliance of therapists on their individual experience and creativity, as traditional shamanism, in which each healer carries his own “bag of tricks,” emblematic of the uniqueness of his path. The new shamanism, like the early one, is a phenomenon of vocation, and it involves, too, the contagion of vocation – such as has recently exploded psychotherapy beyond the professional domain.

Hoffman qualifies as a Socratic type and as a Western shaman, for he has expressed a profound and inwardly guided personal transformation, which has led him to the ability to help others psychologically. He is like a shaman in that his work has emerged from visionary experience and intuition, in that he upholds a “magical attitude” in regard to the existence of spirits (human and more than human), and in a number of other respects. He is eminently a man of vocation and not a professional. As if to better resemble the shaman archetype, he is not very well educated in the intellectual sense.

Today, the attitude of academia, just like the theological and political establishments throughout history, is ambivalent in regard to this rising neoshamanism. Just as mystics have been a target of criticism from the theological establishment, and healers have been persecuted by the medical, so professional psychology, proud of its intellectual heritage, may look disdainfully upon professionally untrained men on “only” vocation and experience. Thus a reader of this book may not approve of finding that, as Mauricio Knobel observes in connection with *No One Is To Blame*: “The traditional historic background was missing, as well as the scientific background, the theoretical foundation, the experimental data, the statistical validation, and the bibliography.”³ Because such criticism on the part of the psychologically sophisticated reader might get in the way of appreciating and learning from the present book, I hope that I may show that, while the “traditional historical background” has not been known to Hoffman, his work is most congruent with it, as well as with the background of current psychological discourse.

Let me begin by pointing out that Hoffman’s “Process,” unlike other transpersonal therapies, stands out for its currently psychoanalytic spirit. Transpersonal psychology today is permeated by the anti-psychoanalytic attitude of the Humanistic Movement, which sprang up largely in reaction to the limitations of psychoanalysis. However, in throwing overboard Freudian and post-Freudian insights in their eagerness to attain the higher reaches of human nature, are not transpersonalists bypassing an unavoidable segment of the human growth process? Though espousing a holistic attitude in theory, I think that in practice the transpersonal movement conveys a spiritual bias that goes hand in hand with neglect of the psychodynamic range of experience and healing, and in this regard Hoffman’s work is a welcome synthesis. The affinity of the Quadrinity Process with psychoanalysis is particularly interesting. As may be inferred from what I have said of Bob Hoffman, the coincidence between his ideas and that of psychoanalysis are not the outcome of an influence but of a naive rediscovery, a fresh discovery of facts about the human mind that are there to be observed by anybody who approaches them with enough depth. Hoffman (to whom Dr. Knobel refers as a person with “a genuine naivete [that is] alarmingly effective”), does not even share average information on Freudian psychology. While most educated people share a fair

amount of the Freudian inheritance that has seeped beyond professional boundaries into everyman's language, Hoffman (once a tailor) seems to have a naivete perhaps comparable to that of the painter Henri Rousseau (who was a customs official).

Just as the Judeo-Christian and psychoanalytic orientations are rare in today's transpersonal movement, I regard as rarer still the coming together of these two views: for, on the whole, the psychoanalytic movement has taken sides with antireligious orientations while spiritually oriented people have responded to psychoanalytic invalidations with analogous criticism, deeming psychoanalysis as a method limited by erroneous assumptions.

It is true that there have been some exceptions to this antireligious bias of psychoanalytic therapists. David Bakan points out that Freud may have derived inspiration from Jewish mysticism, and Bruno Bettelheim claims that English translation has presented Freud in a less spiritual light than he sounds in the original, where, for instance, he frequently uses the word *seele*, soul. Karen Horney is sympathetic to the spiritual perspective, and in the last decades people like Bion, Kohut, and Lacan have in different ways opened up psychoanalysis to the recognition of a nonmechanistic factor in the psyche. Fromm, who in *Man for Himself*, contends that the restoration of love to oneself, others, and God is both the basis of happiness and the goal of psychoanalysis, could well be regarded as an intellectual forerunner of the Quadrinity Process.

However, the convergence between Christian and psychoanalytic outlooks in the Quadrinity Process is most significant in regard to two attitudes that mostly continue to be considered incompatible concerning aberrated emotionality. Whereas the traditional perspective has been one of cultivating positive emotions (through devotionism and virtuous behavior), the psychotherapeutic situation has since the dawn of psychoanalysis, been characterized more by the expressions of negative feelings. Broadly speaking, while psychotherapy has been familiar with the value of the cathartic method, it has tended to disparage all attempts at an intentional cultivation of love; the roots of love and hate, in its opinion, can only be reached through delving into the unconscious. Conversely, spiritually oriented people usually are disdainful of expressions of hostility, deeming it something that could only lead to the persistence of pain and the exaggeration of aggressive habits.

I think that it is more fruitful to consider both strategies, the traditional and the modern, as valid, and as not incompatible, but rather complementary – two therapeutic approaches that can be integrated. Catharsis does not in any way hinder the attempt to modify one's own behavior; on the contrary, intentional virtue could very well lead to the repression of "nonvirtuous" emotionality if not complemented by the ventilation of present (nonideal) emotional life. As Alice Miller has reflected:

Religions say that we must forgive the injustice we suffered; only then will we be free to love and be purged of hatred. This is correct as far as it goes, but how do we find the path of the true forgiveness? Can we speak of forgiveness if we hardly know what was actually done to us and why? And that is the situation we all found ourselves in as children. We could not grasp why we were being humiliated, brushed aside, intimidated, laughed at, treated like an object, played with like a doll, or brutally beaten or both. What is more, we were not even allowed to be aware that all this was happening to us, for any mistreatment was held up to us as being necessary for our own good. Even the most clever child cannot see through such a lie if it comes from his beloved parents who after all show him other loving sides as well. He has to believe that the way he is being treated is truly right and good for him and he will not hold it against his parents.⁴

Just as too much spirituality without psychotherapeutic awareness can lead to the false goodness of a "deceptive spirituality" syndrome, too much grave-digging without spiritual awareness and attitude may lead to a therapeutic impasse. Dwelling upon the pain of the past in the hope that more painful memories and more intense expressions of affect will bring about a liberation from the past may lead to disappointment, for such a liberation can only be brought about by the individual's willingness to apply what he or she has understood, taking a stand in the face of the pain of childhood, obsolete behavior patterns, and all the demands of the present. An orientation towards the cultivation of love and compassion, I think, is the specific factor that can end the situation in which the individual is a helpless consequence of the past.

The similarity between the Quadrinity Process and the psychoanalytic approach lies, most broadly speaking, in that both methods are predicated in the Socratic view that self-insight heals; they both recognize the importance of understanding

our character and its origination during the early phases of life. Both set out to put an end to what psychoanalysis calls the repetition compulsion, the endless persistence of behaviors originated in childhood as a response to adaptation needs in one's family environment.

There are sharp differences between the two approaches, however, in how they pursue this goal of liberation from emotional conditioning. Psychoanalysis discourages the patient's spontaneous tendency to analyze himself in the course of treatment, appealing rather to the authority of the professional expert and regarding the individual's capacity for self-delusion as greater than the capacity for personal insights. The Process, on the other hand, capitalizes on the individual's drive for self-understanding. In assigning a considerable amount of biographic and self-exploratory writing, the Process not only recruits the individual's help but between sessions summons a greater continuity of attention to the psychological work at hand; by spending part of each day writing, the individual remains in contact with the psychological situations that are being processed. A more important difference is that psychoanalytic technique relies on the therapeutic power of deconstructing mostly verbal behaviors, and seeks to break up the individual's repetitive and compulsive patterns through free association, in which communication constraints that characterize usual nontherapeutic situations are broken. Hoffman's therapeutic method, on the other hand, consists in a mosaic of structured psychotherapeutic exercises and does not include free association. Directiveness is important in the structure. Hoffman's method is a guided process, in which an individual carries out specific instructions in regard to self-examination, written and spoken internal dialogues, visualizations, and so on. Most striking perhaps, the two approaches differ in regard to the simplicity-complexity dimension. "I found aspects which seemed to be those of a simplified psychoanalysis," says Mauricio Knobel,⁵ well aware that the simplified embodiment of psychoanalytic ideas did not come about as a result of any intention to simplify psychoanalysis. (In agreeing that the Process involves a simpler expression of analytic ideas than psychoanalysis, I don't want to imply a value judgment, for I would not criticize it for excessive simplicity more than I would criticize psychoanalysis for excessive complexity. A joke conveys the popular acknowledgement of this point:

Two psychoanalysts walking in opposite directions say "Hello" as they pass one another and then stop, after three or four paces, to reflect: "What did he mean by that?")

Psychoanalysis cultivates an awareness of the multiple determinations of every mental and behavioral event. In the Quadrinity Process, a few simple and fundamental concepts are systematically applied in such a way that, in the span of a few weeks, psychotherapy virgins emerge with clear and life-changing insights into their emotional conditioning, its childhood roots, and the desirability of taking distance from its compulsive sway. ("One thing is to own a trait, another is to be owned by it," says a caption on the wall of the Hoffman Institute.) One of these simple and fundamental concepts applied in the Process is what Freud called the repetition compulsion and in Hoffman's language is simply referred to as the "old programs" – a cybernetic analogy in line with the language of Perls and John Lilly. The main feature of these programs – for Hoffman as for Freud – is the dysfunctional adoption of dysfunctional parental behaviors and attitudes by the growing child through identification.

"In Freud's work," say Laplace and Pontalis in their *Dictionary of Psychoanalysis*, "the concept of identification comes little by little to have the central importance which makes it not simply one psychological mechanism among others but **the operation itself whereby the human subject is constituted**" (emphasis mine).

Whereas in psychoanalytic thinking a distinction is drawn between identification proper and introjection (in which the oral basis for identification is acknowledged by the individual), in Hoffman's view all neurotic identification is "oral" in nature and essentially introjective. The equivalent term for orality in Hoffman's vocabulary is "negative love," an expression suggesting not only destructive love but also inverse love, and implying false love as well. It makes reference to a seeking of love which stands in the way of love, wears the mask of love and is in fact opposite in nature to loving motivation.

Whereas love is a disposition to give, born of abundance (to use Maslow's term), "negative love" is wanting to receive, rooted in deficiency though ordinarily experienced and presented to the world (while attached strings are hidden) as abundance and giving.

In making “negative love” the central concept of his understanding of emotional sickness, Hoffman unwittingly echoes the view of Buddhism, which also interprets all suffering as having its roots in desire or craving (*tanha*). Expressions such as Maslow’s “deficiency motivation” and Buddhism’s “desire” or “attachment,” however, fail to point out the connection of this deficiency to an early love frustration. And while psychoanalysis represents one step further in the direction of that acknowledgement, with its conception of orality as contemporary psychoanalysts mostly agree, its excessive biologism can be questioned. And here we come to the most important theoretical discrepancy between Hoffman’s view and the psychoanalytic: the fundamental frustration experienced by the child is seen by Hoffman as a love frustration rather than libidinal frustration – oral and genital. While the sexualization of this love wish is common, Hoffman believes this to be a secondary phenomenon. (Even Kohut’s reference to a child’s “healthy narcissistic need” to be heard and seen “mirrored” by his mother seems to complicate unnecessarily the issue in not acknowledging the love need that is expressed through such attention need.)

Hoffman’s idea that the child adopts parental traits in order to be loved somewhat echoes Freud’s hypothesis in *Mourning and Melancholia* that we become like the person whose love or life we love as a way of maintaining contact. Hoffman’s interpretation not only acknowledges the love need as the basic source of identification, but implies an assumption in the child’s mind that, by being like his parents, he would obtain the love that he is not experiencing by merely being himself. This psychological mechanism, sustained by “negative love,” could well be called one of the seductive identifications, and Hoffman claims that it may be found to be operating in most character traits.

Yet it is not only through identification that “the human subject is constituted,” but through a superimposition of identification and counter-identification as well. Not only do we seductively adopt our parents’ traits, but we rebelliously reject them, often at the same time, with resulting conflicts.

The Process does not make use of dream analysis nor a contemplation of life between puberty and the present; yet it entails a sharper focus on a specific goal than encountered in earlier therapy. Hoffman proposes that if deficiency motivated relationships to others are sustained by the persistence of a

negative love relationship to our parents, it follows (Hoffman proposes) that this relationship with our parents must be healed. Only through self-love can the individual be in the position to love others, and only through restoring the original love bond toward his parents can the individual in turn love himself; for resentment against his parents will unavoidably fall back upon the parental introjects permeating his psyche.

Healing the relationship between the individual and his parents does not come about through analytic activity alone, but requires (as in any successful insight theory) the bringing into awareness of the pain and anger associated with early life. The most healing kind of insight found along the path of self-understanding is, of course, beyond mere intellectual comprehension. It is inseparable from experiencing which amounts to increased consciousness. And just as pain breeds unconsciousness, unconsciousness is perpetuated through the wish to avoid, deny and repress pain.

With the advent of the humanistic movement, we have seen a shift in interest from the analytic to the expressive aspect of therapy: and the expression of pain, in particular, has been given a central role as a means of bringing into awareness the unacknowledged suffering of past and present. In Gestalt therapy, in particular, a quantum leap was taken from “talking about” experience to surrendering to an expressive disposition. Finally, the therapeutic potential of such catharsis was systematized and made the core of Janov’s Primal Scream method. Hoffman also proposes a guided and systematic method for reexperiencing the pain of childhood. His particular contribution is that systematization is brought into play through blending the analytical and cathartic ingredients. The history of pain in regard to mother, father, and parental surrogates is pursued in the Process through autobiographic writing and in the forms of intrapersonal encounters between personalities. In this way, the therapy offers what could be called, because of its transpersonal content and the personification of a spiritual self along with the main subpersonalities that are recognized by its theoretical framework (the intellectual, the emotional, and the body) could be called a “transpersonal psychodrama.”

While the encounter between the intellectual and the emotional sides of the psyche, which Hoffman calls the “Negative Emotional Child” and “Adult Intellect,” is somewhat equivalent to the Gestalt

technique of top-dog under-dog encounter, the body constitutes an original contribution. In Gestalt therapy, the awareness of the emotional core of physical experience is cultivated: In the Process, the body becomes a character in the internal psychodrama and is invited to express its experience of the individual's behavior and love in a way that elicits unique information.

Hoffman introduces a distinctive methodology to deal with the question: How can forgiveness be obtained?

"Genuine forgiveness does not deny anger but faces it head-on. If I can feel outrage of the injustice I have suffered, can recognize my persecution as such, and can acknowledge and hate my persecutor for what he or she has done, only then will the way of forgiveness be open to me. Only if the history of abuse in earliest childhood can be uncovered will the repressed anger, rage and hatred cease to be perpetuated. Instead they will be transformed into sorrow and pain at the fact that things had to be that way. As a result of this pain, they will give way to genuine understanding, the understanding of an adult who has now gained insight into his or her parents' childhood and finally, liberated from his own hatred, can experience genuine, mature sympathy."⁶

Forgiveness not only does not deny anger, it requires undoing the denial of anger that is part of the ordinary (consciousness-wish) fallen and restricted condition of the psyche. And a valuable tool for the lifting of repression in regard to anger is, as in the case of pain, catharsis: for a close connection exists between the repression of feelings and the inhibition of their expression. In Gestalt therapy and encounter, compared to psychoanalytic therapy, a quantum leap has taken place in dealing with the expression of anger. The Process has brought systematization into the catharsis of aggression towards the parents as well: in powerful, experiential visualizations the Quadrinity psychodrama takes place among the adult intellect, the negative emotional child, the spiritual self and the body (in the presence of a spirit-mediating guide in spirit-imbued, spirit-radiating inner sanctum), and provides the expression of anger and condemnation towards the programmed emotional and intellectual aspects of the parents and parental surrogates in the early life history, focusing on the parents' personalities and particular events in the triadic mother-father-son/daughter relationship.

Is it true, however, that the "grace of forgiveness appears spontaneously when repressed (because forbidden) hatred no longer poisons the soul?" When hatred no longer poisons the soul, no doubt forgiveness can arise; yet I think that it is *hatred* that constitutes the poison, not *repressed* hatred. In other words, insight into one's hatred and giving oneself the freedom to express anger still may fall short of the transcendence of hatred. It is my impression that for some, the catharsis of pain and anger (provided by expressive therapies) is enough: the stimulus for further insight that pain and anger contribute is all that an individual seems to have needed to bring about a change of state. In other instances, however one may see people "priming" over extended periods and not truly moving forward either in terms of insight or change. It would seem that, in these cases, a person's thirsting for a deepening of experience coupled to resistance leads to the substitution of insight for the pursuit of experience intensification. As a relevant joke runs: "A Gestalt psychotherapist is a psychopath teaching obsessive compulsives how to become hysterics."

Alice Miller seems to imply that the grace of forgiveness does not always arrive in the course of psychoanalytic therapy: "The free expression of resentment against one's parents represents a great opportunity. It provides access to one's true self, reactivates numbed feelings, opens the way of mourning and – **with luck** – reconciliation (emphasis mine).

I think that the great uniqueness of Hoffman's therapy is the systematic, directed, and assisted process that it offers for the transition from condemnation and resentment, through understanding, to forgiveness; so that forgiveness – the door to compassion, love, peace and the deepest joy – may not remain a matter of luck anymore. And the strategy contained in the Quadrinity Process could be thought to be (by anyone ignorant of Hoffman's ignorance) a systematic application of Alice Miller's observation in the paragraph that I have just quoted; she describes the adult sympathy of one who has gained insight not only into his own but also his parent's childhood.

The forgiveness-and-compassion process which follows each "bashing session" comprises a series of stages beginning for each parental figure in the individual's life with the reconstitution of the parental figures' lives. Attention is particularly given to forming an image of our parents as they were in

the process of growing up with their own parents. If it is understanding that can lead us to forgiveness, says Hoffman, it is our parents' early life in particular that we need to understand.

Intellectual and intuitive reconstitution is followed by a process of systematic empathy with our parents as they were when they were children, by means of identification through fantasized or dramatic reenactment – common to Gestalt and psychodrama. This, in turn, is followed by a stage of the Process that could be called ceremony or ritual, as well as guided contemplation. The type of intervention displayed here might be called behavior therapy at the attitudinal level through fantasy. What is involved is not the intention of changing behavior towards another at a later time, but doing so immediately though in a guided and internalized psychodramatic situation. The therapeutic situation is now not that of looking into our experience or expressing it, but that of taking a stand, of bringing about an intentional modification of our disposition. I don't think the Process would be as effective as it is if it stopped at being an insight therapy enriched by expressive therapy methodology. An all-important component is persuasion toward a commitment to heed insight, to apply to life what had been understood, to reasonably take ourselves in hand. Work with fantasy may be regarded as a preparation for the post therapy task of acting according to our understanding, and thus dropping those attitudes and behaviors that have been fully understood as obsolete and dysfunctional links in a chain that perpetuated suffering.

The activation of forgiveness and compassion toward the parents whenever they are alive, provides sufficient motivation to support the most important task the Process assigns the individual after the Process is completed, the taking of steps toward establishing a loving relationship with the parents. Thus in the structure of the work, the forgiveness process constitutes a bridge between the individual's pretherapeutic state of mind and the posttherapy practice it proposes: loving kindness in daily life. It is a bridge, too, between the analytic-expressive "personal" and the Judeo-Christian "transpersonal" sides of the Process.

The foregoing description of the Process makes it clear that we are dealing with an integrative approach. While psychoanalysis has remained faithful to the single technique of free association interpretation, the Process, while embodying essential insights of psychoanalysis, does not use the free

association technique at all, but rather a composite of guided self-insight into early life history and personality, catharsis of pain and anger, and an attempt to inhibit the "ego" (in the sense of the spiritual traditions – the conditioned personality with which we have learned to identify). In addition, the Process comprises an important component of psychospiritual work through visualization and creative imagination.

A variety of techniques are employed in the Process belonging to the domain of work with visualization, fantasy and imagery. However, the word "fantasy" currently used in connection with some of these may not be the most appropriate, for it fails to reflect the distinction between ordinary fantasy and the "high fantasy" of visionary experience. Hoffman refuses to call his guided trips fantasies, for, when deeply experienced, imagination only serves in the guided trips to provide as a resolution to evoke another order of experience.

The invocations of a spiritual guide, for instance – instructions, for which are given early in the Process – would be interpreted by a Jungian as an invitation to engage in a dialogue with the "wise old man" or the "wise old woman" archetype within. Yet Hoffman, like shamans and other religious teachers, encourages his clients in an attitude of regarding the inner guide as an entity existing outside themselves (unlike the spiritual self).

I think that many people today (generally speaking, the transpersonalists) believe that beyond the realm of fantasy there lies indeed a realm of experience which, when made conscious, is recognized by the ordinary mind as something that stands beyond it – an archetypal, visionary, psychic domain inhabited by the higher mind in the way the ordinary mind inhabits the world of objects and logical classes. It would seem it is in this deepened state that the mind most displays the function referred to in its name derived from the Sanskrit "manas" – related to "man" and "moon." It may be that in the early linking of these two concepts, the human mind was regarded as a receptive moon facing the light of the spiritual sun.

Whether or not it is theoretically true that visionary and possession experience – including high inspiration – may involve something outside the individual psyche, I think it is *practically* true; that is, it is an intellectual position that brings about the manifestation of the supraintellectual, protoarchetypal spiritual world of "creative imagination."⁷

Thus no religion says, "Imagine God and talk to your imagination." On the contrary, by pointing to something beyond the individual self—a transcendent Thou, a Holy Other—many schools of traditional spirituality have demonstrated that they can bring about the experience thus invoked. More generally, it may be said that the capacity to absorb oneself in symbols—thus entering contemplative states—goes hand in hand with an attitude of not regarding symbols, but as that which they symbolize.

In virtue of the potential of symbols to stand in the place of the experiences that they symbolize (the basis of what Mme. Sechehay called "symbolic realization"), certain imagery sequences can serve as vehicles for experiential shifts. Such "fantasies" might be regarded as rituals or ceremonies, and in the Process this is the character of the all-important moment in the closing session when the client is directed to visualize umbilical cords connected to the negative behavior trait-clusters previously examined in himself and his parents. The fantasy of pulling out these cords evokes the decision and the will to separate from all the negativity that the previous analysis of the father and the mother introjects has revealed. Like the forgiveness process, this constitutes a guided meditation, taking the individual through the attitudinal shift evoked by the symbolic action of pulling the umbilical cords and, using the symbol as a vehicle for reaching the deeper experience, imbuing the individual with the will to "ride" the vehicle.

A similar instance of the symbolic alchemy is that of "recycling," a visualization process that combines transpersonal and analytic components and that forms part of the individual's posttherapy assignment.

I used to feel that the individual who leaves the therapeutic process is reinforced in the belief that he is completely healed. It seemed truer to regard the therapeutic process as a seed of something that may be fully attained in the course of a longer time, through a prolonged friction between the individual's conditioned personality and the newly adopted post-therapeutic intention. Indeed today I regard the Quadrinity Process as an initiation into a different attitude, leading the individual onto the path of daily inner work, provided with motivation, the necessary outlook and the psychotherapeutic tools to work upon himself. Today, I recognize that, in supporting an individual's sense of having been healed, at the appropriate time, the therapist introduces a most useful therapeutic technique: an invitation to relinquish the attitude of self-preoccupation that characterized the therapeutic endeavor, thus adopting a position

of abundance. The Process also constitutes an invitation to relinquish psychotherapeutic dependency and, above all, as Bob Hoffman put it, to give up seeking to be in order to simply be. In time, to be sure, whatever was swept under the rug will surface in the individual's awareness. Then the person will naturally grow more realistic about the full length of the "way of love" beyond the crossing of its first valley. But will that not take care of itself?

If one has wanted to create a synthesis integrating psychodynamic, transpersonal, humanistic, and behavioristic ingredients in individual psychotherapies, one could hardly have originated a better product than the short method outlined in this book. The Quadrinity Process fits into the historical pattern of the entire endeavor of psychotherapy as if it were a work of synthesis; however, it constitutes a gift of intuition, born away from the great world, so to speak, without any reference to its apparent antecedents.

Just as the sixties Gestalt therapy began to rival psychoanalysis in the United States, the Quadrinity Process has recently begun to rival Gestalt in some South American cities. Yet I believe that much of its potential is still to be realized. In particular, I think of its value for anybody wishing to become a psychotherapist. It has a potential role in a future holistic education, that is education that would reintegrate the affected and the spiritual aspects of human growth. The brief and definite time that this structured method requires makes it particularly suitable for groups in a school setting.

I hope that these words may further pave the way for the Process so that it can unfold its beneficial potential to individual mental health and also help nurture the development of such kindness as seems necessary for the success of our social affairs.

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Notes:

1. Bob Hoffman, *Getting Divorced From Mother and Dad: The Discoveries of the Fischer-Hoffman Process* (New York: Dutton, 1976); reprinted as *No One Is To Blame: Getting a Loving Divorce From Mom and Dad* (Palo Alto: Science and Behavior Books, 1979).
2. Paul Schilder remarked that in psychotherapy, theory always comes late, as a reflection of practice.
3. Mauricio Knobel, Foreword to the Brazilian edition of Bob Hoffman, *No One Is To Blame*.
4. Alice Miller, *For Your Own Good* (New York: Farrar, Strauss, Giroux, 1983)
5. Knobel
6. Hoffman
7. Miller

